

THE HERALD OF THE GOLDEN AGE.

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Edited by Sidney H. Beard.

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MAS
DAWSON

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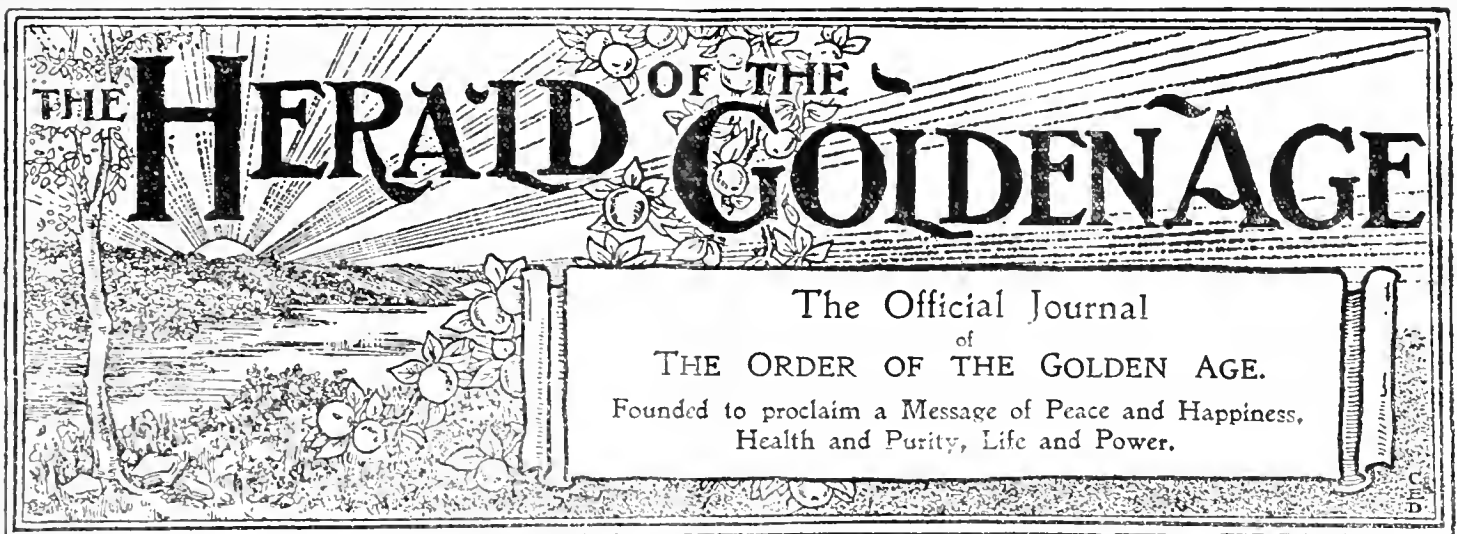
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ONE PENNY.

The Law of Re-incarnation.



The recognition or discovery of the Law of Gravitation was preceded by apprehension of the fact that some such Law must be in operation to account for certain physical phenomena, such as planetary attraction and the affinity of material bodies. Contemplation of the phenomena led to recognition of the Law, for *effects* evidenced a *cause*,

It is probable that the wise men of ancient races were fully aware of its operation—for the astronomical calculations of the adepts who designed the great Pyramid in Egypt, 4,000 years B.C., could hardly have been made and recorded in solid stone, unless they were cognizant of it. Yet the Western Nations failed to grasp the truth concerning this matter until a few centuries ago.

And the same lack of understanding prevails amongst us, even in this twentieth century, concerning the Law of Re-incarnation—a Law of equal importance, and the recognition of which will do far more to revolutionize the thoughts and lives of men than Newton's discovery.

For Re-incarnation concerns *souls* as well as *bodies*; and those who do not apprehend the spiritual and physical verities which obtain in relation to the re-embodiment of spiritual beings, often suffer loss and mental bondage in consequence.

The lives of many men will be transformed when they realize the unexplored remainders which are involved in those two utterances that were made by Jesus when He said, "Ye must be born again," and "With what measure ye mete, it shall yet be measured unto you."

When they become convinced that there is no death; that the Great Avenger cannot be dodged or eluded even though they may escape the vigilance of their neighbours; that their future lot upon this Earth will be determined by their own conduct *now*, and that "as they sow, so will they also reap," we shall soon witness a change in the policy and behaviour of our contemporaries.

This great Law has, for thousands of years, been regarded as an undoubted reality by millions of thoughtful and cultured souls in Oriental lands, and it is still believed without question; and the hour is at hand when the materialistic, earth-bound, and mammon-worshipping multitudes of the West will be led to apprehend it also, and to mould their ideas and lives accordingly.

Our prevalent ignorance concerning such verities is being slowly but surely dispelled, and our prejudice, superstition, and racial conceit, which are the outcome of our limited knowledge of spiritual facts, are being dispersed by the revelation of Truth which is now being made to the Western nations.

Without the understanding of this Law much of the spiritual and vital phenomena which we see around us can neither be accounted for, nor harmonized with belief in the wisdom and justice of the Eternal One.

If the hapless offspring of debauched, criminal and poverty-stricken profligates, who are born in the slums of London, New York and Chicago, are *newly created souls*, and but freshly turned out as it were by the Divine Creator, with tendencies towards evil strongly inherent, and hopelessly handicapped by adverse pre-natal and post-natal influences, it is difficult for any philosophical and logical mind to avoid the conclusion that our confidence in the omnipotence, impartiality and beneficence of the Deity who thus manifests His sovereign power, is misplaced.

But if these human souls—and others like them who suffer from sorrowful conditions and limitations—have lived before upon this planet, and have, themselves, necessitated or incurred such untoward surroundings and evolutionary discipline, either by abuse of their privileges and opportunities or by some other form of shortcoming

"Every man is the arbiter of his own fate."

in their previous lives; and if the *present* life and incarnation is only *one* of a long succession of such; then the ways of the Almighty are understandable, and rational belief in the Divine Wisdom can still be cherished. There is then ample time and opportunity for compensation and for the adjustment of all apparent injustice and inequality.

There are many phenomena which point to our pre-existence on this earth. Observation teaches us that *faculty* is the result of *effort*, that skill is evolved by practice; and when we find untaught children of tender years manifesting the musical, artistic, or mathematical capabilities of experts, we are forced to believe either in their pre-existence or to admit that we are in the presence of the miraculous. Analogous phenomena are everywhere manifest in connection with the young of the sub-human races. The wonderful intuitive intelligence—or instinct, as we call it, because we cannot account for it—of animals and birds, almost as soon as they are born, can only be reasonably explained by the supposition of pre-existence and sub-conscious memory.

The intuitive or sub-conscious recollections which are experienced by many persons concerning places which they have never previously visited whilst in their present bodies, but which they recognise at the first glance, and even in some cases are able to describe minutely before that glance has been given, also point to their previous incarnation in human form.

Our instantaneous recognition of other human souls, and the mysterious affinities or repulsions that we feel concerning them, directly we meet them for the first time, also suggest previous acquaintance, even if such experiences do not demonstrate it.

And all around us in the world of Nature we see the plants and trees being reclothed each year with new vesture. In their own way they become re-embodied as it were. And they remind us of the words of the Great Teacher, "If your Heavenly Father doth so clothe the flowers of the field, how much more shall He clothe you, O ye of little faith."

It is a beautiful and comforting thought, and a most beneficent Providential arrangement, that when our material bodies become worn out we shall be provided with new ones as long as we have desire for and need of earthly existence. Thus are we enabled to begin life, again and again, with fresh interest and with increased experience. And it is to be hoped with ennobled characters.

The fact that we have already been born many times upon Earth, in order that our spiritual evolution may be furthered by the lessons of mundane experience, furnishes prima facie evidence concerning the probability that we shall be born again under similar conditions, so that our pilgrimage towards a higher consciousness may be continued and completed.

For few of us can be so lacking in true knowledge of ourselves, as to imagine, after really thinking about the subject, that we have yet attained to that altitude of soul-growth, when the pilgrim's staff and the warrior's sword can be finally exchanged for the crown of reward that is

given to the overcoming and perfected ones. Such self-delusion may bring satisfaction to thoughtless souls, but not to those whose mentality has reached such a stage of development that they need a sure foundation upon which to base their hopes.

But there are some who find it difficult to grasp this truth because they do not remember the details of their past lives. They forget that they are equally devoid of recollection of their infancy, and that it might be detrimental to our highest interests if we did remember the events of our past career. It is probably a merciful arrangement that we forget the *details* and only retain the *result of our experience* in the form of developed character.

The time will perhaps come when it may be *safe* for us to have access to the storehouse of our sub-conscious memories, and *then* we shall be permitted to know.

The Evangel of Re-incarnation, when clearly apprehended, is a very blessed one indeed.

Millions of the children of men are bowed in spirit and filled with disappointment because their earthly hopes have been irremediably frustrated, and because they have been taught to believe that this one life of theirs is the *only one*.

With crippled or disease-stricken bodies, or bereft of love and happiness that were more dear than life itself, they find but poor consolation in the thought of visionary bliss in some spiritual Heaven of which they *know* nothing.

But if they can become assured that compensation *on this earth* may yet be theirs; that their *human* hopes and aspirations may yet be fulfilled; and that their lost human relationships may yet be restored; the future at once begins to glow with a golden prospect of possibility and happiness.

And if they understand that by patient continuance in well-doing and by brave struggling against adverse environment, they may win for themselves better surroundings and experiences, and more helpful influences in their next lives, a most powerful incentive is provided to encourage the putting forth of noble endeavour.

The feverish haste to get rich in order to be able to purchase mundane pleasures, which are supposed to be coming our way *but once*, will become less apparent when men realize that an endless existence lies before them, and that many more lives in this world may be anticipated. They will then realize that there is plenty of time for the fulfilment of every legitimate desire, as well as for the cultivation of every form of mental and spiritual excellence.

Let us then cast aside our prejudices, and endeavour to understand the wonderful way in which the Divine Spirit is carrying on the great work of spiritual evolution and the upliftment of individual entities from the lowest forms to the highest.

To seek after wisdom and illumination is our highest privilege. Thus may we gain knowledge of the truth that will make us free from sin and fear and death, and from every other form of bondage. And thus may we win our way to the glorious liberty of the sons of God!

Sidney H. Beard.

The Divine Call.

*From a Farewell Address delivered on May 3rd at Macclesfield
by Rev. J. Todd Fernier.*

God gives every earnest heart a share in His great work of re-creating, refashioning, remoulding, regenerating, and transfiguring the souls of men



From The Comrade.

and the societies and nations of the world. He calls every soul that has realised its childhood to Him to work, primarily to ennoble its own manhood or womanhood, but in the effort to do so, also to influence for righteousness the souls of men who come within the circle of its influence.

There is a Divine call for every soul; and those who guide our destiny

will, if we open ourselves to their influence, direct us in the work we have to do. They will illumine our understanding from within; they will speak to us within our spirit as the outward voices and visions of the world lose their power over us.

How little we realize this stupendous truth! We have shaken our heads at it many a time and said, "It is not so; it cannot be. We have never felt it." Do we feel the earth go round the sun? Do we feel it rotate from day to night? Yet it does so. Things are not always what they seem.

There is far more in the philosophy of life than we have ever dreamt of; and there is infinitely more in the faith that you and I profess than we have ever realized. We have only touched the outer hem of the garment with which God has clothed the Universe. We forget that there are unseen forces all about us which will guide us. Where the heart is open there is always a way from the unseen world to it. If we lay our hearts open to the Presence of God, His sunlight will break in and make the darkness recede. If we all believed this we should hear these voices and see these visions and learn their meaning. This is God's method of call oftentimes, that when He has a work for us to do He shows us what it is through a vision of the needs of other lives. It is not, therefore, necessary to wait till the call takes bodily form.

If we were not so blinded materially, we should see that beside us day by day we have ministering spirits, and that even our dear ones themselves are ministering to us. Who are the angels? said the writer to the Hebrews: "Are they not ministering spirits sent forth unto the heirs of salvation." And who are the heirs of salvation? but the men and women struggling up through the night of wrong, through the captivity of sin, into the daylight and liberty of the children of God? The word angel simply means minister. We have had angels cross our own thresholds, but we did not know them.

In being called to a Divine work, I repeat that it is not

necessary to wait till we see a form with the outward eye. And here I am led to speak of the meaning of vision and voice to my own soul. I will not—lest you should misunderstand me—use such words as were used with regard to the Apostle Paul, that beside him in the night stood a man saying, "Come over and help us;" and yet I have heard such a voice, seen such a vision, and felt the constraining influence of such a power.

You all know that I leave you not to go to another Church. Nor do I leave you to go to a larger or more lucrative sphere in Church life. I leave you to go to a sphere that is altogether different in one way, and yet so much at one with the work we have been seeking to do together here; and I want to tell you what the vision and the voice have meant to me. I have learnt through them the *oneness* of all life in the universe; not simply human life as we call it, but *all* life.

I have seen that there is not one source of life for us and another source for the other creatures which are the handiwork of God, but that we are all fashioned by the same Creator, that we are all the offspring of the same Sympathy, and that we are all watched over by the same presiding Compassion.

He who said, "Not a sparrow falls to the ground without your Father's notice," said to my heart that nothing fell to the ground without God's notice; that there was a *oneness* in all life, from the lowest to the highest.

And it taught me that there is not a heaven for men and women merely to delight themselves in after they have passed from this world, and nothing but oblivion for those "lower creatures," designated by us as the beasts of the field and the animals. This oneness in all life is the foundation key of all true living, and all true sympathy. The Universal Father whose tender mercies are over all His works, brought into existence beings other than ourselves, not for us to boast or feel our superiority over them, but that we should learn that they also are a part of the universal life; and that we are higher in our evolution, *but only that*; higher in culture and the breadth of our life; not so limited as they, because we are souls inhabiting bodies in which the brain is so balanced that the moral forces are equally poised with the animal forces. And we are in these bodies to fight a battle with the animal propensities in us, till we gain the victory.

We have all come up. Science tells us our bodies have come up, and experience tells us in our souls that in Spirit-culture we have come up. We have come from down lower, and we are going higher.

And so it has been impressed upon my soul that if not one sparrow falls to the ground without God's notice, it could not be the will of God that we should sacrifice millions of creatures as we do every day of the year in England, Europe and America, to supply ourselves with food. As I have so often told you, all these creatures are living souls. We should not like to think that we were merely animals as people understand the term animal, and that when we passed away from earth there would be no more life for us! And supposing for one moment that there was a superior race to ourselves, and that that race thought we were only animals, insignificant creatures not worth considering, how

our hearts would bleed, and our spirits cry; even if we had no language we would cry in our dumb sorrow!

That we are living souls rejoices us; but I want you to know that we are not the *only* living souls which inhabit the earth, for in the first chapter of Genesis we are told most emphatically that the living creatures beneath us are also living souls. We know not how those souls are developing. But in due course they may become as man is; and if we brutally use them we may be sent back for a time and become as they are.

I have heard the cry of the animal world, and I leave you that I may in one form of my future work fight the battle of the souls that are down lower than myself in the scale of evolution, but which some day will come up to bless the life that has had compassion upon their helplessness.

But I have seen and heard more than that. I have seen it as a vision before me that man will continue to have the thousand diseases with which he is afflicted, and that he will never be healed of them till his vision of life is truer, his ambition higher and less earthly, and his sympathy and love become like the sympathy and love of God and the Christ whom he professed to revere and serve.

I have seen that these diseases have their foundation deep down in man's physical habits, and that through this mode of living our spiritual manhood and womanhood have been materialised and dwarfed. I have seen how the Christian Church has lost its spiritual power over the souls of men, how prophets have ceased out of the land, and how the human soul has bartered away its Divine Intuition.

There are no visions to-day, say men, as there were in the days of the Apostles, therefore visions could not have been. There is no spiritual and miracle-working power such as there was in the days of the Apostles, and so miracles cannot have been. Men have lost their spiritual genius, the Churches have lost the secret of it, and our intuition is blinded by our gross living.

I go out from you carrying with me all the experience of twenty-one years' ministry; but I feel that I am only just beginning to live in the truest and highest sense; only beginning to realize God's meaning in my own life. I go out from you loving you and remembering all your kindness. I go out in response to the cry of the animal world, and to help human souls up to higher visions of life and duty and service.

Why need I go out? Why not do the work here? No, the limitations are too great. It could not be done. I want you to know that I go to take up a work not less sacred than my pulpit ministry. I simply leave the limitations of Church life and a minister's work to give myself to a work as sacred, if not more so, and which is so sorely needed in this hour because it lies at the root of the world's sorrow, and only the setting of it right will turn that sorrow into the joy of God—not that I can set it right, but I am going to contribute my part towards its realization.

Thus have I spoken to you the burden of my soul. Think much of it. Though you cannot understand it all now, yet the day will come when the truth of it all will break in upon your own soul, making most real to you those visions and voices of the spiritual world that come to

charm away our sorrows and heal our woe by calling us into that fuller life which comprehends all life, and that higher service which reveals itself as Divine Love, and touches sympathetically all views of life and every living creature.

May the Divine Spirit help us to be faithful to that "High Calling!"

"God is not dumb, that he should speak no more;
If thou hast wanderings in the wilderness.
And find'st not Sinai, 'tis thy soul is poor;
There towers the mountain of the voice no less,
Which whoso seeks shall find.

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone:
Each age, each kindred adds a verse to it,
Texts of despair or hope, of joy or mourn.
Still at the prophets' feet the nations sit."



THE ROAD TO SUCCESS.

The man who does things, who brings about results, who feels within himself the power of achievement, and is determined to make himself known in the world, never waits to see what the crowd is going to do.

He does not ask advice of everybody he knows or wait for precedents. He lays out his own plans, thinks his own thoughts, directs his own energies. He does not complain because obstacles appear in his path; and when he comes to them he goes through them, not over them or around them. He never whines or grumbles; he simply keeps to his task and works in a vigorous, manly way. He goes about everything he undertakes with a determination that insures victory.

It takes courage and originality to step out from the crowd and act independently—to jump into deep water, as it were, and swim or sink. The man who acts boldly wins the confidence of the world.



THE OTHER MAN.

If you had had his heredity, conditions and environment you would be just like him.

Just think of this for a moment and see what a lesson it furnishes in toleration. We are apt to judge everyone else from our own standpoint. To interpret a man from his own point of view imagine yourself in his place, with all his burdens and weaknesses. How this thought would temper our attitude toward our fellow men! Could it prevail it would at once usher in Heaven upon Earth.

But we insist that others shall see with our eyes and hear with our ears. This is not only unjust but impossible. People can no more think alike than they can look alike.

We may urge our view upon the other man, but until he sees its truth it is not truth to him.

When common ground is sought it is always found, and then its area naturally increases. As Truth is desired for its own sake, the various paths pursued converge to a final agreement. To hold the other man's view in respect is to bring him toward yours.

Opposition is to be melted down by the universal solvent—Love.

Henry Wood.

A Fruitarian Hospital.

A New Departure by the Salvation Army.

The opening of the Oriolet Hygienic Home at Loughton by the Salvation Army as a Fruitarian Hospital is a significant occurrence: for it evidences the fact that this world-wide organization has now come right into line with the numerous Societies, Brotherhoods, Cults, and Reformers, who are working to bring about the abolition of carnivorousness and the general adoption of purer, humaner, and more natural dietetic customs.

The influence of this object lesson will be very far-reaching, for the account of this latest evidence of the progressive and up-to-date spirit of the Army's leaders will be made known in every land—and the example thus set will be followed in connection with other similar Institutions.

On May 22nd Mrs. Bramwell Booth entertained the representatives of the Press at a Fruitarian Banquet at Oriolet and explained the *raison d'être* of this new departure, and on the following day a Public View took place. Those who knew the place in its earlier days were surprised and pleased to see how it had been improved.

An interviewer who visited her recently to obtain particulars, published the following statements in the *Deliverer*. Mrs. Booth said:—

"I want, for one thing, to make it a place of instruction in all that pertains to physical well-being. Since the soul can only be completely happy and satisfied when the body is in good condition, it is of great importance that the laws of health should be understood and applied, both to restore the sick and to sustain and improve the health of those who are more or less well.

"To this end, three of God's greatest blessings will be freely used at 'Oriolet.'"

1.—Fresh Air.

"We hope to increase the accommodation for patients who require full open-air treatment by adding to the open-air wards already existing several small revolving shelters, in which people may sleep literally out of doors.

"But not only on this side of the property will fresh air be utilized. We shall have the house also full of pure air, night and day. It is now a well-known fact that the open-air treatment will cure diseases which have baffled all medical skill."

2.—Pure Food.

"It is, no doubt, already understood that the Hospital will continue to be run on the lines for which it was erected, as regards diet.

"All *flesh* of every kind—*meat, fish, and fowl*—will be absent from the bill of fare; and in their place will be found nuts, fruit and grain, prepared and administered in all their natural attractiveness, and with particular regard to the needs of each individual patient.

"Since at birth we weighed something like 6 lb., and all the rest of our substance has been built up from the food we have eaten, it *must* be of the first importance that we should eat the right things at the right times and in the right quantities, if we are to gain and keep really perfect health.

"Therefore, the diet-lists for patients will be arranged by those who have given careful study to the values and properties of nature's varied foods, and persons who have hitherto doubted the possibility of even living without flesh, will here be enabled to discover that there is a fuller and richer life to be gained by dispensing with it."

3.—Clean Water.

"The wonderful curative power of water will also be called into the service of our patients and visitors. We hope it may be possible, in course of time, to procure a complete hydropathic apparatus for 'Oriolet,' with Turkish Baths, etc., but in the meantime, until we are rich enough to afford this, or until somebody comes forward with the necessary help, we shall use the hot-air baths, which are already proving so very useful.

"There is something else which may, with benefit, be used in the pursuit of health, and that is *exercise*. This also will be encouraged at 'Oriolet.'

"We hope to make the place suitable for the reception of paying guests, and at the same time to reserve some beds for those who cannot pay. But until we are justified in making the latter offer by gifts from our friends we shall have to hesitate, as it would never do to make 'Oriolet' a burden on the Army's funds."

* * *

The Psychic Sense.

The strange magnetic influence

Another's thought controls,
Betrays the mystic unison
That binds all kindred souls.

Nor time, nor space are barriers;
We feel the silence stirred,
O'er distance flows the psychic wave,
Unspoken thought is heard.

And, thro' a changeless occult law,
An unseen hand clasps thine,
As reaching life's serenest heights
We meet in the Divine.

Zeleta.

* * *

THE KINSHIP OF ANIMALS.

I cannot conceive how people can enjoy the mastication of food furnished by the dead bodies of things that have known sentient life. To myself, who have wandered over the world far and wide, and seen much of our dumb "kith and kin" in many forms and amidst numerous scenes and aspects, the destruction of life for food or experiment is absolutely revolting.

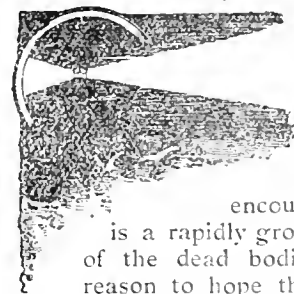
I can never forget that though we are human and animals are non-human, we are nevertheless closely related. Science has established this fact beyond contradiction, and therefore, when we eat the flesh of animals that have lived and breathed, we devour our dumb "kith and kin." Twist the matter how we will, we cannot escape this fact, and I contend therefore that flesh-eating is an immoral act.

But apart from the ethical side of the question, there is the physical as well. I believe that meat-eating must sow the seeds of disease in many. It was Huxley who said "When we eat a piece of mutton, it becomes part of us." Exactly so. It becomes part of us, and if its flesh is tainted with sickness or disease, that sickness or disease cannot enter into our blood without tainting it and spreading disease and sickness therein. I am certain that flesh-eating is the cause of the most painful ills to man on this account; added to which, man is a frugivorous creature, and not by nature intended to be carnivorous, any more than the ape, whose mouth formation is similar to his own.

Lady Florence Dixie.

Editorial Notes.

The Crusade against Carnivorism is making rapid strides. During the year 1902, 11,000 tons less meat passed through Smithfield Market than during 1901.



This means that the lives of about 30,000 fewer animals were sacrificed in connection with the food supply of this one market alone, and this notwithstanding the increase of the population.

Food-Reformers may well feel encouraged, for all over the world there is a rapidly growing sentiment against the eating of the dead bodies of animals, and there is every reason to hope that within a few decades all truly cultured and self-respecting persons will have forsworn this degrading habit.

* * *

Progress in America.

Similar encouraging figures are to hand from the United States. The *Woman's Tribune* reports that it appears from the Treasury Bureau of Statistics that nearly 1,500,000 fewer head of live stock were brought to the interior centres of trade during the past year than during the previous one. The stock of cut meats showed a contraction of 36 per cent, and a corresponding increase appears in the shipment of grain of about the same extent as the decrease in the meat trade.

A large percentage of the magazines and periodicals of the better sort are now preaching abstinence from butchered-food, for hygienic, humane, and spiritual reasons. Restaurants are springing up like mushrooms, and new fleshless food-products of various kinds are being invented by our enterprising cousins in the far West.

It is quite safe to predict that many of us will live to see the day when any American who is still carnivorous will be looked down upon by his more cultured contemporaries as being "somewhat primitive and low in his tastes anyway."

* * *

Our National Physique.

In the *Nineteenth Century* Mr. George F. Shee publishes some startling facts and figures concerning the physical deterioration of the people of this country.

It seems that the proportion of men in the army under five feet five inches in height, has increased from 106 per thousand (in 1889) to 132 per thousand (in 1898). The number of men under 33 inches round the chest has increased from 17 per thousand (in 1889) to 23 per thousand (in 1898). And the recruits passed for service under 8st. 8lbs. in weight, has increased from 159.4 (in 1871) to 301 per thousand in 1900.

Whereas the health of the German Army is steadily increasing, that of the English army is decreasing. It appears that in 1900, apart from the statistics provided by the war, we had four times as many men per thousand constantly non-effective through sickness, and our death rate was four times as high as in the former.

It is, evidently, imperative that a radical change should be brought about in the habits and diet of the people of the United Kingdom, for there is abundant evidence to demonstrate that we are, on the whole, a badly nourished and physically uncultured race. The watchwords for every true philanthropist and patriot should be "Back to Nature," and "Back to the Land."

A Remarkable Sermon.

The Rev. J. Todd Ferrier, who has resigned the pastorate of Macclesfield Congregational Church in order to take up literary and organising work in connection with the work of The Order of the Golden Age, preached farewell sermons to large congregations on Sunday, May 3rd. The discourse in the evening was reported by the *Macclesfield Courier* as being "in every sense a memorable and remarkable one."

The subject was "The Divine Call," (Acts xvi., 9, 10), and the discourse contained so many thoughts that may prove helpful and enlightening to our readers that I have printed a condensed report of it on page 63.

* * *

A Farewell Presentation.

On the following day a farewell meeting took place, which was reported in the local press as follows:—

A farewell presentation was made to the Rev. J. Todd Ferrier on Monday night in Park Green Chapel in the presence of a large gathering of the congregation. Mr. F. J. Hamilton presided, and was supported by the Revs. C. E. Forster (Roe Street Congregational Chapel), E. A. Hobby (St. George's Street Baptist Chapel), J. H. Bowker (Park Green Methodist Free Church), W. News (Beech Lane Primitive Methodist Chapel), W. G. Cadman (King Edward Street Unitarian Chapel), Messrs. James Clayton, S. W. Morley, and W. E. Kingdon (Deacons), W. Smale, A. Potts, J. W. Lees, R. Brown, and T. G. Lomas.

Mr. Morley announced several letters of apology for absence. The Rev. Lucius Smith (Vicar of Macclesfield) wrote: "I am much obliged to the Deacons of Park Green Congregational Church for their invitation to the meeting on May 4th. I much regret that absence in London will make it impossible for me to attend. I share the regret which I know the members of Mr. Todd Ferrier's congregation feel at his removal from Macclesfield. I cordially wish him every blessing and success in the new work which he is undertaking." The Revs. W. Laycock, J. F. C. James, J. St. Clere Hick, W. J. Marris, F. Hughes, and W. J. J. Barkell also apologised for absence. Mr. Marris wrote of Mr. Ferrier: "He has had the courage of his convictions and did not hesitate to express them. And yet he has been kindly and considerate to others. May he live long and be increasingly useful in the cause of righteousness and truth."

The Chairman, in the course of some interesting introductory remarks, said that he could speak as corollary as any member of the Church or congregation of the benefit he had received from Mr. Todd Ferrier's ministry. (Hear, hear.) He was not ashamed to say that there were some of them who did their best to induce their minister not to take the step he had taken. They felt the loss there would be to the Church. But all that was of no avail, and Mr. Ferrier had felt called by a greater call than they could possibly give to some other work.

Mr. James Clayton then presented to Mr. Ferrier a cheque for £50, saying that not a single subscription to that testimonial had been asked for directly.

The Rev. E. A. Hobby, as the senior Nonconformist minister in the town, bore testimony to the success of Mr. Ferrier's ministry, and the kind hearted generous spirit which he had at all times displayed. He had held the reins of Church government firmly and kept those reins out of sight, and had understood the secret of creating that kindly sympathy and deepening of the ties of love which few men really did understand. He had been a personality, and at the same time unobtrusive, sympathetic kindness itself. (Hear, hear.) As a citizen of Macclesfield he felt they were losing a personality they very much needed at the present time. (Hear, hear.) Mr. Ferrier had had the courage of his convictions, and there was nothing that could detract him from those convictions. He could only say on behalf of his own Church that they wished Mr. Ferrier God speed. (Hear, hear.) They trusted that in his new sphere he would be greatly blessed. When a man realized that he had a call from God to a specific work, whatever position that man might occupy in life, if he be a Christian, it was his duty to respond to that call. There were many mysteries involving their relationship with God and communion with Him, and it behoved them, however strange and inscrutable some things might appear, to bow reverently in the presence of any Christian who realised that God had opened to him a special sphere for special work. (Applause.)

* * *

Unpolished Rice.

My editorial note on this subject last month, in which I asked our readers to tell me where I could obtain unpolished rice in this country, brought me many letters, samples, and addresses.

I have secured a consignment from Messrs. Bax and Son, of 35, Bishopsgate Street Without, London, E.C., and having given it a trial, I find it to be far more nourishing, glutinous, and savoury than the ordinary polished rice, which has been robbed of its layer of gluten that lies just beneath the husk. This unpolished rice looks as clean and nice as the other, as the rough outer coat is removed, but it has a dull surface and looks fatter.

I can confidently advise all our readers to buy this rice in the future, instead of the starchy flavourless article which is usually sold in grocers' shops. We can thus create a demand and a supply in every town.

Two valuable recipes which I obtained in Italy will be found on page 47 of my Comprehensive Guide-Book, and when rice is cooked in accordance with such directions, it constitutes a complete food of the most nourishing kind.

* * *

Our Propaganda.

Our work at Headquarters is being steadily maintained and increased. Every day there are consignments of our literature going forth to various lands in response to the incessant demands that reach us by every post.

Copies of the May issue of *The Herald* were sent out as Missionary messages, or "bread cast upon the waters," to a great number of influential persons who have in any way shown interest in the welfare of the animal creation. We feel that individual protests against cruelty *in general*, are indications that those who make them are not far from realizing their privilege and obligation to abstain from participation in the cruelties of the slaughter-house *in particular*. And so we try to sow the seed of the Gospel of Humanity in Diet upon such good ground.

This month we are posting copies of the current issue of this journal to upwards of a thousand Congregational Ministers, together with a copy of our Ministerial Manifesto—a document which has been signed by Clergymen and Ministers of all denominations, and which declares their conviction that the carnivorous habit is *wrong*, and that it ought to be abandoned by all religious persons. *The Herald* will also be sent out to many hundreds of persons in the religious world, and to nearly fifteen hundred Public Reading Rooms and similar Institutions.

Such evangelistic work as this costs money, and it is necessary that our many kind friends and supporters should occasionally be reminded of the fact—so that they may realize the blessed opportunity which lies within their reach, of helping directly to humanize and uplift mankind, by enabling the Council of our Order to still further increase their efforts to promote the world's amelioration.

* * *

The Crusade against Vivisection.

The Anti-Vivisection Movement is making great progress, and the time is not far distant when the professional vivisectioner will not only be restrained by law, but will be regarded by his contemporaries as a sad illustration of mental deformity and moral obliquity.

The splendid meeting at St. James's Hall, which I have reported in another column, was followed by an equally enthusiastic gathering on May 26th, under the auspices of the British Union for the Abolition of Vivisection. On this occasion all the principal speakers were medical men, whose righteous indignation concerning the atrocities which are taking place in our physiological laboratories has caused them to ignore the etiquette of the profession, to boldly champion the cause of the victims of what is falsely termed scientific research and to strive to redeem the Art of Healing from the stigma which has been fastened upon it by inhuman and unscrupulous experimenters.

I am glad to learn that the National Society received a cheque for £2,000 from one of its members immediately after the successful meeting at St. James's Hall.

* * *

One by One.

It has been reported to me that the Rev. R. F. Horton, D.D., is now desirous of "giving the reformed diet a trial," as he finds that his ministerial health has collapsed under a regimen of beef and mutton. I am indeed glad to hear this, for I believe that the change will so clarify his soul-vision that he will be enabled to apprehend that Humaneness and Justice and Obedience to Divinely-ordained Law are also involved in this matter.

I and my colleagues made strenuous endeavours to save Dr. Parker and Rev. Hugh Price Hughes from physical malady by urging upon them the advisability of abstaining from the flesh of animals both for physical and moral reasons.

Had they responded, their useful lives might have been prolonged, but their habit of mind was crystallized, and their ancestral tendencies proved too strong.

I trust that Dr. Horton will give some time to the careful consideration of this subject, and that if he apprehends the truth he will follow it ere it is too late.

* * *

Peace Prospects.

The Peace Society reports that the progress of Arbitration during the year has been remarkable. Decisions have been reached in eight cases in which the principle had been invoked; and there have been twenty-eight new cases, including eleven stipulations for Arbitration in connection with the Venezuela difficulty. This is a record number.

* * *

Explosive Pigs.

It is reported that the Dacoma farmers are about to feed pigs for the market on crude petroleum. The flesh-eaters of New York are becoming alarmed and one newspaper has stated that hogs fed continually on petroleum "grow long hair like Persian cats and are liable to explode." There may be some doubt about the truth of these affirmations, but it is an indubitable fact that a large percentage of swine are fed upon the offal and filth of public and private slaughter houses, and that their tissues become liable to cause loathsome diseases in those misguided mortals who consume them.

* * *

A Vegetarian Congress.

The Annual Congress Meetings of the Vegetarian Federal Union will take place at the Memorial Hall, Farringdon Street, London, on June 18th and 19th. Mr. Arnold F. Hills, D.L., will take the chair, and the speakers will include Mrs. Boulton, Dr. Higgins, Mrs. McDouall, Dr. Olsen, and Mr. C. W. Forward.

The meetings take place at three o'clock each day, and on June 19th the Women's Vegetarian Union and the Ivy Leaf Society (the Children's Band of Mercy) will hold a reception.

I hope that many of our readers will attend, and thus help to make these Meetings successful. Tickets and information can be obtained from Miss Nicholson, V.F.U., Memorial Hall, E.C.

* * *

Via Crucis.

"It oft falls out

That one whose labour perfects any work
Shall rise from it with eyes so worn that he
Of all men least can measure the extent
Of what he has accomplished."

The Love that Satisfies.



Love is what all the world is seeking. The Mental Scientists tell us that the great Law of Attraction is Love. St. Paul told us that if we had all strength, knowledge, wisdom, and all faith; and had not love, we were but as sounding brass or a tinkling cymbal. So love is the chief thing in life, because Love is God, and God is Love.

No wonder we are not complete without it; no wonder seeing that love is the first and chief attribute in life, that all the world is seeking to be loved. No wonder that Jesus commanded us to love one another, and said on this hang all the laws and the prophets.

What is this great yearning in us for love? What but the God in us striving for expression? So the God in us will push until we inquire and find out for ourselves what is expected of us as children of God.

Love is good, and the desire will grow until we have found the love which satisfies, which is ours to our complete satisfaction.

Love is not the thing we have thought it to be. The word Love has been so much abused, and is not the thing we call by that name. So often what we call love, we know, does *not* fulfil any particular law, not even the marriage law, for 'tis not everybody who marries that loves for ever the person he marries. The thing or feeling we call by that name is more often sentiment, or a little affection. Animal passion is mis-named Love and has nothing to do with Love in its true sense, any more than satisfying one's appetite by eating is loving or satisfying one's appetite by drinking is loving.

There are some people who will declare they love us dearly, and will never cease to love us, all this whilst we praise them, say nice sweet things to them, and agree with them in everything; but alas, if we should say that they have some points which we do not like so well; and should speak of their faults; then all the affection changes to dislike and resentment, and our friend has become an indifferent acquaintance.

The greatest love we know, the love a mother has for her child, is supposed to be true and pure—and is certainly in its best sense nearer to the real thing than we see in other ways generally. When the mother has pure unselfish affection for her offspring, she does not change, with any change he may make; he may do many unlawful things, go to prison, desert her, but the true mother never changes; she loves her son and will forgive over and over, for in her heart she only sees her boy pure—misguided perhaps, but her boy always will be to her good and pure.

That we are yearning unconsciously to be loved, is proof that we need it; that because there have been and are still so many bad imitations, is only a sign that the real *is* to be got. That it will be worth having, we *feel* strongly; and no one will deny in his heart, if he thinks—that love is really the greatest thing in the world; and that we cannot live without it.

Jesus said "A New Commandment I give unto you, that ye love one another." We have not properly understood that. It seems so impossible to many of us to love *everybody*, we can, we think, at best only love a few—our chief friends, our mothers, or a lover; and we can't promise always to love even those few, for we don't know if they will always be the same to us. So we have only had *imitations* of the great Love.

How many hundreds of lives have been blighted by the disappointments which have come about in this way? And they have never known that they were grasping at a shadow, and not at the Sun—trying to hold on to the reflection of the real thing, and had not seen the real; and so they have gone away sorrowful, thinking they had lost all and love had failed.

That they have not proved love to be all it says it is, is not saying that Love itself has fallen short of being all it is said to be. It is only that they have fallen short of getting the substance, the real thing.

"Love *never* faileth." The desire we feel for love is *good*. The God push in us. And the God in us will push, and push, until we have got what we really want—until we have got the real thing, which never faileth—that is kind, that seeketh not its own.

Is it not here that we have failed? How have we tried to get love, the love we want so much? Have we not been seeking something for *our own*, some *one* who will love *us* and no one else? This is only desire for self gratification, and faileth—Love seeketh not its own.

What is then the love which is God? What is the substance which we have not got, which belongs to us as children of God, what is the love which fulfils every law, which suffereth long, and is kind? What is this wonderful power which makes all the world akin, which is kind?

Love is God! It is a radiance, a warming, drawing power, attracting us on and on to perfection. Radiating on us, through us, around us.

If we liken love to the sun we may get some slight idea of what love is. Imagine the sun as love. See what the sun does for this planet, for the whole of the world, and not only for us. It seeketh *not* its own. The sun gives all the life to this world, without its rays there would be no life, no light, no warmth, no colour; out of the sun's rays we get all we need, the sun not only gives off to us what we need to express, but is the great drawing power, drawing by its radiance all the little seeds up from the ground, so that they can express themselves and become all they are to be. The drawing power tells them to come up, and then sheds its radiance on them, and gives them warmth, colour, strength, beauty.

This sun or love never faileth; it even shines on the developed trees and on the little seeds alike—on the beautiful and on (what we think) the less beautiful, "on the just and on the unjust." It seeketh *not* its own, but simply radiates, that everything on earth may express itself in its best and most beautiful form.

That in a very small measure expresses to one what the great Radiance, God—the great Law of Attraction—is doing for the universe, and not only, as the sun, for this world. God is *the* Radiance of Radiances. And just as the sun never faileth to shine on our world so the Sun of Suns, Love, never ceases to shine or radiate on, and in and through the whole of the universe. It is this warmth, this drawing power that we feel, because in it we live and move and have our being.

We shall ever have the God push in us striving for a *complete* satisfaction. Perhaps some of my readers will say I don't want that love, I want to be loved *dearly* by my lover, or friend. I want to belong to some one entirely, and they to me.

That is good, too, but it is not the *best* or the *lasting*. When you get the real, your lover's love will *not fail*, neither will *you* fail either. Because you have grasped the substance, which *never* faileth—surely this is worth having.

How to get it.

How to get it? Just say to yourself, I *want* the best, the purest, the truest love. I want to be able to give the best and truest myself, to all in whom I come in contact.

Next, say to yourself: If the *Love* which is *God* radiates in me, around me, and through me, as the sun radiates around the earth and permeates everything, I want to *feel* it; I want to realize it as fully as I realize the warmth from the sun.

You cannot affirm this *too* often; the oftener you say it with your soul's desire, the oftener you are praying in the true sense of the word. And by every desire so expressed the God in you will strive to make manifest.

The next thing to learn is that until we express love, we do not get it from others; we get from others what we give out to them.

If the sun did not shine there would be nothing to radiate back, we should not be here to say we love the sunshine, nor would the flowers come up to be kissed by the sun's rays. Without the drawing power of love, there would be no world, and we could not be.

We are made out of love essence, we *are it*, but we don't know it. So now we must know that as God is Love, and we are offspring of Love, that we are Love, and we naturally want our inheritance to the full.

So we will set to work in the right way, and affirm over and over that we will *be* Love. We will make ourselves over with Love; we will affirm "I will be love!" until we have built ourselves up with love, then we shall in our smaller way radiate as the sun does.

And when we are suns in the true sense, we shall shine "on the just and on the unjust," we shall simply be it, and by our radiation we shall draw to us loves undreamed of.

Not only shall we be loved by our friends, but by everybody we come in contact with. We shall not want every man, woman, and child to belong to us for our *very own*, but we shall have a kindly feeling for all; who are indeed our brothers and sisters. And for our lovers there will be love which is *perfect understanding*.

And when we are radiating love, there will be no need to say how much we love to our friends, they will *know* it. The sun does not have to tell us in words that it is shining, it simply shines, and is, and so must we *be*.

And just as we love to come out into the sunshine, just as the flowers, fruits and all creatures love the sun consciously or unconsciously, so will our friends, our brothers and sisters in the world, love to come near us.

They will feel cheered by our presence. They will show us by thousands of ways, as well as speech, that we are attractive to them. We shall be a drawing power, and will never be able to say we are not loved, for we shall attract to us love as much as we desire. Love that will not bore us, not hold us, not tie us down to loving only one person (how could the sun shine on *one* person?). And the union of the children of Love will be *full and complete*.

"Tell me how much you love, and I will tell you how near to God you are." "Tell me how happy you are and I will tell you how far you have got into the kingdom of heaven, or how much of the kingdom of heaven you have found in yourself." Every thing responds to love. "It is better not to live than not to love." "To love abundantly is to live abundantly, to love for ever is to live for ever."

A *loving* soul is a beautiful soul, for in spite of features there is a charm, a radiance, which is most attractive, and is the truest beauty. Features may alter by disease, but not the expression of soul nor the radiance therefrom; that we can all get and keep. The truly loving person is courteous, considerate, gentle, kind, and healthy and happy. What more does one need to be beautiful? Love is the greatest beautifier in the world—the only reliable remedy. Because Love is the fulfilling of the Law, which is God.

Self Treatment.

Those who truly want the greatest of all the God attributes, love, who want to be so full that they will overflow with love, should take self-treatment daily.

Give some time to lovingly encourage your body to do your bidding, and your thoughts to go in the direction you desire. Always remembering that first the thought, then the act. So that thoughts becomes things.

Take fifteen minutes daily, twice daily if possible, at any convenient time when you are not likely to be disturbed. Put yourself into a comfortable position, lie down flat, with a pillow for comfort. Relax every muscle.

When you are relaxed take the thought of Rest, and lovingly encourage your thoughts to keep on Rest for five minutes. Think: *I am resting*, every bone and muscle is resting, *I am absolutely* resting.

You will find your thoughts go off time after time, but no matter, practice it over and over until you have trained your thoughts to do your bidding, in this way you are training for thought control. And your body will rest in the true way. Don't fidget your hands or your feet, but relax and keep still and rest. Think only of what you are doing.

Next, for five minutes more, change your thought to Vitality. Vitality is a strong thought. Think you see yourself getting more and more vital, imagine you feel live blood circulating around your body—a good flow, vitalizing you in every part for five minutes. Do this and enjoy the thing you are doing.

The latter part of the time take the thought for the need you feel at the time. If you want Love, the true love which is satisfying, remember that what you *desire* and ask for in this way you *do* receive. So ask that your joy may be *full*, for the Father knoweth ye have need of these things. Ask for health, strength, or *any* thing. You are working with an unfailing principal, with the one God—Who is Love and unfailing.

Louise Stacey.



CANCER AND MEAT-EATING.

The great increase in cancerous disease probably does not date further back than about forty years ago; indeed, it is only during the last generation that it has been noticed. What then, are the notable changes in the life of civilised men that are likely to have produced this increase in cancer? It is not drunkenness, because a most common form of cancer is that which affects the female breast, and nothing in the many patients who have been under treatment indicates that drunkenness is connected with it. The change is possibly the great increase in the amount of animal food consumed at the present time. Cancer appears to be pre-eminently a disease of persons whose previous life has been healthy and whose nutritive vigour gives them otherwise a prospect of long life. It has been noted that it is men who eat the heavy food in ever-increasing quantity, while women remain much as before in regard to their eating, and it is among the men that the principal increase in cancer is found to occur.

Science Siftings.

Aesthetics in Diet.

(Continued from page 57).

The second great class in the community are those who have not from birth and by instinct the highest artistic gifts as to food, but they are conscious of their shortcoming and are ever striving to attain to a higher ideal.



They have been brought up with the idea that flesh food is a necessity; they have gone on eating it up to this day; they have developed a taste for it, and they cannot deny, even to themselves, that the aroma of roast beef has its attractions, and the flavour of fried sausage a fascination. They are conscious that the giving up the eating of meat would be a distinct hardship, and they know only too well that the odour of grilled ham will set their palate a-longing to eat it.

Yet deep down in their consciousness there is a chord which responds to the call of the Humanitarian, and they believe as soon as they hear the message, and are anxious to live up to the higher level that they recognise.

Just as the man born without musical genius, but longing to be a musician, strives hard by patient perseverance and constant practice to get a little way towards those great masters of music whom he reverences from afar, so, too, does the patient student of beauty in food give up, in spite of its attractions, those grosser forms of diet which he sees are contaminated by cruelty, and though the hardships are great, and though the temptations to slip back again are constant, such men will fight doggedly on, choosing by selection the better way, and practising it by faith, until it has become pleasant through long habit.

Of these men are the chief bulk of Aristophagists composed.

If we ask from those higher souls of the past who have been born with their artistic concepts developed, if we turn to poets or painters or prophets and ask for their message of Beauty, Humaneness, and Harmony in diet, we get the same answer coming down to us through all the ages.

If we turn to Greek or Latin we find that while the common herd may make themselves maddened and drunk with the carcasses of cattle and the blood of brute beasts, yet the poets' concept of the higher food makes them teach that at the banquet of the gods it was Nectar and Ambrosia on which they fed.

If we turn to the Jewish race with all its deep traditions of slaughter and sacrifice, we find that underneath there is a mystic meaning to all the teaching of slaughter, for Moses lays down that animals alone may be killed and their flesh eaten as part of a religious ceremony, and that all other slaughter makes a man guilty of a crime punishable by death.

In Leviticus, xvii. 3, he lays it down as a message delivered to him by God that—

"What man soever there be of the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people."

When his soul rises to the recital of the direct feeding from heaven, he shows that the angel food is Manna only, and that this is the best sustenance for man at his best. So too the poet of the new dispensation in his apocalyptic vision dreams of the time when food shall be untainted by blood, and when men shall no more demand their "roast" or their "boiled" on the ground that they "like it," or that "it is nourishing," but he sees a race of men who shall live for ever, acheless and without pains, whose need of sustenance and whose concept of beauty shall be satisfied by the fruits of the "twelve trees of the garden of life."

Poets and painters and prophets have often taken Food as their theme, when Beauty was the burden of their song, but there has been no idealisation of the carcass nor saffron-tinted cloak thrown over the horrors of the slaughter-house. This is always inherently and permanently vulgar and brutal, and with dainty steps the word painter or the colour-painter or the spirit-painter turns aside with joy to the orchard and the harvest field and the garden.

Deep down, too, the artist recognises that Humaneness as well as Beauty must be essentially wrapped up with the food of the future. He recognises that the brute instincts exist, but he sees that they are not permanent but evanescent.

The prophet of classic times could not deny that Pan was great and was present everywhere. Pan the God of Nature in her lower instincts, Pan the God whom every flesh-eater loves to invoke; but while he recognised the power of Pan, he told the story which should last for all time how that Pan entered into a wrestling match with Cupid, the God of Love, and how that Cupid won.

The lower forces of Nature are indeed great and powerful, but the silent forces of the Spirit of Love and Humaneness will in the end gain the victory.

And so to-day in England the spirit of the battle between Cupid and Pan is beginning to manifest itself while men go on eating the flesh of animals; they are becoming ashamed—unconsciously ashamed—of the vulgarity of their deeds, and with Norman-French words they try to cloak the connection which exists between the calf browsing in the field or sucking at its mother's teat, or the lamb which their children play with and love to fondle, and the dish of mangled muscle which is placed upon the table to eat.

I may not ask my hostess in honest English for "a slice of bull or cow," but must cloak my action with the anaesthesia of words, and beg for a small piece of Norman-French covered "beef." It would be vulgar to ask for a slice of sheep or calf or pig, but the same thing is got through the medium of cloaking it in a Norman-French appellation of mutton or veal or pork.

The message of the classics should be to us that we should evoke our inner Orpheus to play to us, and then the lion of our ancestral past will forget to roar, and little by little the savage tiger-spirit will die as the gentler angel is developed.

And lastly there is the essential element of Harmony. It is quite in harmony with the lower stages of human development that the ancestral man should kill and eat, but it is not in harmony with the fitness of things that the twentieth century should perpetuate for all classes such killing and such eating.

Because gypsies sit under the hedgerow and eat hedge-hogs baked in clay, it does not follow that there is a similar harmony in bishops having dead lambs served up in their palaces!

While it is quite fitting that the hyaenas of life should go on eating the halt, the maimed, and the diseased among animals, so as to keep up the stamina of the animal race and so prevent the world being run over with sickly creatures, carriers of disease, it does not follow that all classes of men should adopt the hyaena function and take as their duty in life to eat down the animals lest the animals should eat them!

Even our ancestral cave-dwellers, harmoniously eating of the animals they killed, dimly recognise that it was more fitting to eat such food at the mouth of their cave and not drag it within the sacred portals of their burrow home. Those then of the human race who still feel that it is fitting for them to feed upon the slaughtered and the slain, might more fitly eat this food upon the bare earth before the portals of their door rather than carry it as a jarring discord amidst the artistic fittings of their dining hall.

Of the higher forces of food, my space will not allow me here to speak. Of all that is meant by the mystic vibrations transferred from the food eaten to the one who eats, I cannot here discuss, suffice it to me to point out that there is a mystic connection full of wonderful import, which is portrayed in the classic legend of Proserpine, who could not be brought back from Hell if she had tasted of the food of the realms of the dead.

And so I end as I began. There is a science of food, and there is a poetry of food, and there are aesthetics of diet. There are some who cannot understand even when they are told that these things exist. There are some who gladly learn and even though the way be difficult and the burden of their inherited appetite be hard to get rid of, they none the less persevere in patience and glad hope, knowing that they are building upwards towards a happier humanity. And lastly there are the artists of the race, to whom instinctively flesh eating is an abomination, and to whom the joy of a Fruitarian dietary is the only possible mode of living as being in harmony with Beauty, Humaneness, and the Spirit Within.

Josiah Oldfield, M.A., D.C.L.

Life's Opportunity.

It is ours to save our brethren, with peace and love to win
Their darkened hearts from error, e'er they harden it
to sin;
But if before his duty man with listless spirit stands,
E'er long the great Avenger takes the work from out his
hands.

Lowell.

Against Vivisection.

Indictment of University College.

A great and enthusiastic meeting was held at St. James's Hall, London, on May 1st, by the National Anti-Vivisection Society. Lord Llangattock was in the chair, and many distinguished ladies and gentlemen supported him.

The Hon. Stephen Coleridge proposed the following resolution:—

"That this meeting declares the practice of vivisection as by law allowed in this country to be cowardly, immoral, and detestable, and calls upon Parliament totally to abolish the legal torture of animals." (Cheers.)

He said that "During the last year this Cause has been carried on many steps towards its ultimate triumph. We have asserted its basis to be a *moral* basis, and have put to shame those who have justified the torture of animals for any purpose whatever.

"Some vivisectioners admit that to torture animals is not right, and then retire on a second line of defence, and assert that in this country it is not legal and that it does not happen.

"As to the first statement, the Act that governs vivisection in this country provides in a sub-section of its third clause that anyone armed with a certificate for the purpose shall be at liberty to vivisect an animal *without any anaesthetics*. As to the question whether the torture of animals actually takes place or not, the fact that terrible suffering is inflicted on animals has recently been brought home to me personally in a manner that I should imagine ought to convince the most callous and the most indifferent.

"There stands in Gower-street the University College of London. Within the walls of that University there is a laboratory licensed for vivisection, and into its dark portals there passes a never-ending procession of helpless dumb creatures—dogs, lost or stolen from their homes, where they have known nothing but affection, follow one another down that Via Dolorosa into a scene of nameless horror, where man degrades his race and his manhood, and brings upon that University a smirch that time itself will never erase.

"Within the precincts of that University, and separated from this pit of Tophet by but a slight wall, there is a school dedicated to one of the purest and loftiest of human studies—that of the Fine Arts. But between that place of peace and this place of torment, the dividing wall is slight, and into the serene and silent school of the beautiful, there rises distinct from the vivisectioners' den the shrieks and piteous cries of the dogs in their agony. (Cries of "Shame!") Surely in this world heaven and hell were never brought so near together. (Cheers.)

"Now, there might be some few so hard to convince, that even the shrieks heard in the Slade School are not sufficient for them, and they might say that until I could produce the testimony of an eye-witness, they will not believe. Well, I have come prepared even for them. In the face of the outrageous denials perpetually iterated by the vivisectioners, I feel it to be my duty to make public a written statement of an eye-witness of what goes on in the University College of London, every syllable of which statement has been endorsed by another eye-witness present at the same time and place. I have not allowed myself to make this statement public until I have ascertained from both these persons that they are ready, if necessary, to substantiate every syllable that

they have stated, upon oath in the witness-box. (Cheers.) I will now read the statement:—

A Dreadful Narrative.

"I have attended many lectures at the Physiological Laboratory of University College. I have constantly heard while there the long-drawn howling and whining like that of dogs in terror and agony. When the door of the lecture-room was opened the sound of this grew louder; when the door was again shut the cries seemed to be fainter. On February 2nd this year I saw an experiment by Dr. W. M. Bayliss on a dog at this laboratory. A big brown dog of the terrier type was brought into the lecture-room stretched on its back on the operation board. Its legs were fixed to the board, the head held firmly in a head-holder, and it was muzzled so tightly that it was now deprived of every power to give audible expression to its pain. In the skin of the abdomen there were several scarcely healed scars and wounds; in one of them, that seemed to be rather fresh, there were left a pair of clamping forceps. It was evidently not the first time that this dog had had to serve science. The internal organs of the abdomen had surely had their turns of operations in previous experiments. The neck was opened widely for the stimulation by electricity of a certain gland. The dog struggled forcibly during the whole experiment, and seemed to suffer extremely during the stimulation. No anæsthetic had been administered in my presence, and the lecturer said nothing about any attempts to anæsthetise the animal having previously been made. When an anæsthetic has been given, good care is generally taken to tell the audience about it, and, as a rule, the anæsthesia must be kept up by repeated administration of the anæsthetic used. Nothing of the kind was done here, and the violent and purposeful struggles of the animal indicated complete consciousness. The dog was carried out still fixed on the board after half an hour."

Mr. Coleridge continued:—"Is not this enough to make the blood run cold? If this is not torture, let Mr. Bayliss and his friends, Lord Lister and Sir Victor Horsley, tell us in Heaven's name, what torture is. I desire to avoid violent language. I desire to observe the amenities of gentlemanlike debate, but so certain am I of the deep and abiding humanity of the British race, that did they know what I know goes on in these dens of infamy I believe they would not wait for supine legislation, they would not wait for the second readings or third readings of Bills of Parliament, but would go in their irresistible thousands, set free the victims from their cages, smash to atoms the horrible instruments of torture, and leave every laboratory in the Kingdom a heap of ruins. (Loud cheers.) "The wheel of the world's progress cannot be stayed by a party of vivisectioners. No! Not though they hide themselves and their frightful work behind the walls of Universities and hospitals—no, nor even behind the Throne!"

"If there be anyone here who has trouble and griefs of his own, let him lose them in sympathy for the greater griefs and agonies of these poor, helpless creatures, and in striving to assuage their miseries he may find comfort for his own! For is there anything better that we can do in this world than this? Is there anything more worthy for which we can strive and labour, and to which we can consecrate our lives? If, when we come to die, we can say at the last that we did what we could to put an end to the torture of God's humble creatures, we shall not have lived altogether in vain." (Loud applause.)

The Rev. Neville Dundas seconded the resolution, and Lord Ernest Hamilton, supporting it, said, "I believe that no benefit has ever arisen from vivisection, nor ever can arise, and that in 999 cases out of 1,000 there is no intention to benefit mankind, but that these cruelties are carried on for the gratification of a morbid curiosity which goes under the name of research." (Cheers.)

Bishop Bagshawe also supported the resolution, and said: "I consider vivisection, as practised, to be *absolutely immoral*, as well as *cowardly* and *detestable*. Such a practice must turn a man into a sort of fiend. (Cheers.)

I have never heard of any good resulting from vivisection; but if there is any, it is as a grain of dust in the balance compared with the monstrous evil of hardening the hearts of doctors, making vivisection a curse to themselves and to those who came under their hand (Cheers.) I feel that if medical men give up their time to the vivisection of animals, it can not but be that they will have a desire to experiment on human beings." (Cheers.)

The resolution was carried *unanimously*, and with cheers.

When Life is Done.

When life is done availeth nought

The pleasures that we dearly bought
The wealth we risked our souls to gain,
The honours won through toil and pain.
No world-wide fame availeth aught,
When earth and earthly objects wane.

But kindly deeds for others wrought,
The patient word, the generous thought,
The effort made by hand or brain
'Gainst Might for Right, though made in vain,
Shall be by God forgotten not

When life is done.

Magda'zn Rock.

Publications Received.

"Satisfying Love." By Louie Stacey (Cartwright Bros., Willenhall, 1/-) A most interesting and helpful little book which presents some of the best features of the New Thought in a form that can be easily understood. Some lengthy extracts are printed in the form of an article on page 68, so as to give our readers some idea of Miss Stacey's teaching.

"A Trip to Venus." By John Munro (Jarrold and Sons, 10, Warwick Lane, London, E.C., 3/6.)

An interesting and instructive novel, which gives an imaginative account of the inhabitants of the planet Venus. It represents them as being truly civilized and highly cultured, and as being Fruitarians and Nature-lovers.

"Tolstoy and his Message." By E. H. Crosby. "Even as You and I." By Bolton Hall (Simple Life Press, 5, Water Lane, London, E.C. Price 6d.)

The former of the booklets is a brief but instructive sketch of Tolstoy's life and teaching. The latter consists of Fables and Parables of the life of to-day.

"Swords and Ploughshares." By Ernest Crosby (Grant Richards, London, 6/- net).

A book of poems and verses on Peace and War, and Social Life in general, written in Mr. Crosby's well-known style. There is some idealistic philosophy and really suggestive thought in this work. Advanced thinkers will find mental pabulum in its pages.

"Thoughts from Marcus Aurelius." No 1 Philosophical Series (The Priory Press, 20, St. John's Square, Clerkenwell, E.C., 3d., 3½d. post free.)

A selection from the writings of the famous Emperor and Stoic, conveniently classified under such headings as "On Life" "On the Inner Self," "On Prayer," etc. etc. The object of the issue of this series, "containing thoughts from some of the world's greatest thinkers is to conduce to serious thought on Life and the problems it presents." In this connection the choice of Marcus Aurelius is an admirable one, for amongst the so-called Pagan writers he is pre-eminent both for the purity of his personal life and the truly "Christian" temper of many of his ideas.

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